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bottom): *εἰσέλθωσιν* (p. 93 c, l. 5); *ἀπαγγέλλων* (p. 122, l. 2); *παίδων* (p. 290, l. 9); and from the ultima of *δυνατώτεροί* (p. 84, l. 4 from bottom).

The following are wrongly accented: *ἀναβάτε* (p. 46, l. 3 from bottom); *θήρια* (p. 86, l. 8 and c. 5); *πόταμοί* (p. 89, l. 5); *χείρας* (p. 91, l. 4 from bottom); *Ἐζεκιού* (p. 295, l. 1); and *ῆ* should be *ῆ* (p. 290, l. 12).

FRANK E. WOODRUFF

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Inscriptiones Graecae ad illustrandas dialectos selectae, scholarum in usum iterum edidit FELIX SOLMSEN. Leipzig: Teubner, 1905. Pp. viii+96. M. 1.60.

This work, the first edition of which appeared in 1903, twenty years after the last edition of Cauer's *Delectus*, upon which some of us were brought up, has been deservedly welcomed as meeting what had become a serious need. In small compass and at a low price, it offers an excellently chosen selection of Greek dialect inscriptions, furnishing sufficient material for use in an introductory course. That such a useful work has been furnished us by one of the most accurate and acute investigators in this field is a matter for congratulation.

In the second edition the selections remain the same, but the texts have been carefully revised. Misprints have been eliminated, and many important new readings and restorations adopted. There is one change in the system of transcription, namely, the use of *ε̄* and *ο̄* for E and O not only where they equal later *η* and *ω*, but also where they equal later "spurious" *α* and *ο*. This is a welcome improvement, for the use of *ε̃*(*ι*) and *ο̃*(*υ*), as in the first edition, is open to more than one objection. It is to be regretted that the author has retained the Doric accent even within the limitations explained in the Preface, p. iv. The necessity of making such limitations and the total uncertainty as to where to draw the line either locally or chronologically (e. g., in the Coan inscription No. 33 the Attic accent is used because of the evidences of *κοινή* influence, which, however, is of about the same degree in the Rhodian inscription No. 32, where the Doric accent is used), is an additional argument against trying to carry out a system of which our knowledge is fragmentary at best, and in favor of using the Attic accent, as has been the practice of the Collitz-Bechtel *Sammlung* since the first two parts of Vol. III. In general the author appears unreconciled to the view that the accentuation of dialect texts is, in large part, only a matter of convenience to the student, and seems to be unnecessarily cautious in omitting entirely the accent in some forms, e. g., in Arcadian acc. pl. *τριακασίος*. The practical advantage of the conventional accentuation *τριακασίος*, as showing the student how the form is to be taken, is sufficient justification for its use,

even though it is uncertain whether the Arcadians actually accented it so or as *πριακάσιος*. And just as much uncertainty exists in the case of many other forms which the author does not leave unaccented, e. g., in words in *-ηος*, where it is impossible to determine, for most dialects, when the older *-ήιος* passed into *-ήιος*, but which the author uniformly accents in accordance with the later, diphthongal pronunciation of *η*, even in the earliest inscriptions, as Ion. *φουνικῆμα*, *Τήην*, *Τήων* (No. 42; in the first edition *φουνικῆμα*, but inconsistently *Τήην*, etc.), which other editors accent *φουνικῆῖα*, *Τήῆην*, etc. (cf. *Τήυοι*, *θωυήν* in contemporaneous inscriptions).

There are several matters of accentuation and reading which I should like to discuss, but the space at my disposal forbids.

CARL DARLING BUCK

Johannes Scotus. VON E. K. RAND. München: Beck, 1906.
Pp. xiv+106. M. 6.

In this second instalment of Traube's *Quellen und Untersuchungen* Rand admirably fulfils the ideals which he himself set forth, with a gracious tribute to the editor-in-chief, in Vol. I, p. 429, of this journal, in welcoming the series. He has prepared a critical edition of a ninth-century commentary on Boethius' *Opuscula sacra*, and by careful and cogent reasoning ascribes it with every probability to Johannes Scotus himself. Traube's preface points out the varied aspect of text transmission in the Middle Ages; the new light thrown on Boethius' and Scotus' relations to mediaeval thought; and the probable connection of Scotus with Otto III and Henry II, through Gerbert, Hincmar, and the learned circle at Reims—an illustration of the value of paleographical detail for literary history, since it is the insular handwriting in the margin of a Reims MS of Boethius which determines the reasoning. In closing, Traube urges the need of a new edition of Scotus' works.

The commentary itself had been known in part through the extracts published in Peiper's Boethius (1871); and Usener ascribed it in 1877 to a period antedating Scotus. Schepss, however, noted in 1885 that the work refers to a letter from Pope Nicholas I (867) calling Formosus (who became pope in 871) bishop; thus it is contemporary with the Irish philosopher. Rand defends its importance against the slurs of earlier critics, who knew it only in part. Its author's Greek glosses are uniformly correct. He shows much grammatical acumen, noting, e. g., that Boethius' use of *est* after *non quo* is a Graecism (he himself uses the subjunctive in this construction). He quotes several times from the Fathers, especially Augustine; but classical reminiscences are rare, though he does locate in the *Tusculan Disputations* an *optime dictum* cited by Boethius without